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Arrived. Steamship Arizona, Maory, Aspinwali 12th inst., with mails and pass to Pacific Mail Steamship Co.

Steamship Columbia, Earton, Havana June 16, at 15 p.m., with ands., and pass, to terrison & Allen.

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For & Co.

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U. S. Ninjo Pampero, Coburn, Peneacola 17 days, with marble and Ship P. J. Southard, Maxwell, Leghorn 57 days, with marble and salms elemant the entire passage. May 33, lat. 27 15, long, 49 50, Alexander Bilder of Beaton, a comman, fell from aloft and was killed.

Bark System (Russ.), Wittemann, Havann 10 days, with ballast to order.

Bark Albien (Hano.). Elsenbrock, Cardiff 34 days, with coal to C. Messing. Har had light westerly winds and calms meet of the pas-

Eark Maddalein Vassallo (Ital), Gallo, Genos 70 days, with midse, and 31 pass to O. Fabbricatti.
Eark Aberdson to disapport), Eaton, Cardenas 8 days, with molas-es to H. P. Stock & Co. Left brig T. D. Darrell, for New York in a

few drys. Scie Oriental (of Shelborne, N. S.), Nickerson, Cow Bay 8 days, en & Go. at (of Turk's Island), Emery, Mansanilla 17 days, to Rivera, Cardons & Co. Leit sohr, Isabel, for

Scir. C. & N. Rogers, Mott. Eletheurs 6 days, with fruit to R. E.

ollins.
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Feliz. Flying Claud, Sparse, Philodelphia.
Scit. Kaina, Jaspes, Lingua Di days, with coal to C. B. Swala.
Scitz. T. F. Albeit, Fowler, A boar for Providence.
Solar E. F. Butler, Fuwier, Absort for Trovidence.

The sloop Belle of the Cape, loaded with cost, and bound to at lastern port, while passing through Hell Gate without a pilot, strack in Hallet's Point, and subsequently on Weetery's Bock, may when he now lies with.

port-Warden's Notice.

NOTICE is hereby given, in accordance with sec-tion 4 of the set passed April 14, 1857, entitled "An Act to Re-scin intensity in the Port of New York Act to Re-

etu	e. on board said venera:
	Steamship Arizona
	Steamship The Queen
	Steameldp Starlight14 F. R.
	Direction of the Contract of t
	Steamship Saragossa14 E. R.
	Ship Salamanda52 N. R.
	Ship D. H. Watjen
	Ship Pepins
	Bark SestrerneThompson's.
	Dala Scatterne
	Bark Homeward HoundAtlantic Dock.
	Brig E. A. Esruard
	Brig Isabella Heaurman
	Erig J. McIntire Atlantic Dock.
	Brig Bocabee
	Link Contable account to the Contable C
	Brig J. Titus Foot of Broome st.
	Erig Isabella Thoribeck
	Schr. Gem
	Schr. Alligstor Foot of Broomest.
	Schr. Alvira C. Couant N. R.
	Best, Airin to Countries
	Sehr. Emily17 E. R.
	Schr. Emma Empire Stores.
	MINTHOUNE TOMPKINS, Preside

J. Aug's Herriman, Secottary, SLAVERY AND SLAVE LIFE IN BRAZIL

Life and Scenes in the Slave Mart-Luzy Whites -Skillful Negroes - Malevolent Emuncipa-tions-Religion on the Tongue and in Prac-

tice-How Stave Musters Bless Their Slaves -Dances - Tender Care of Slaves - How Negroes Work Their Own Land-Foundling Mulattors in the Spider Hospital-Burial of Staves-A Christian Missiopary Who Lived Amidst Stavery and Didn't See kt-A Pro-Stavery Englishman on Stavery-His Evidence-Christ was on the Plantations-A Pro-Slavery Frenchman and His Evidence-Mildness of Brazilian Slavery-Foreigners as Task-Masters-Slave Allowances-Scant Clothing and Scant Rations-The Slaves in the Gold Mines, &c. - Marriages Among Sinves - Miscellaneous Facts - Iladfield on Intermerriages—The Brazilians Auxious to

Get Eid of Slavery.

THE SLAVE MART.

[1824], - Spix and Martins describe the slave mart. They state that the greater part of the negroes who were then state that the greater part of the negroes who were then brought to Rio de Janeiro came from Cabinder and Bengueia. On their arrival they were quartered in houseshired for the purpose in Vallougo-at, near the sea. There may be seen children from six years of age upward and adults of both sexes, of all ages. A mulatio or old negro, who has acquired experience in long service, has the superintendence of the food and other necessaries for the new comers. The chief article of subsistence is mandiocea or maize flour (fuba), boiled in weter (mingua) and, more parties, salt needs from the Grande do Sel. The presumrarely, salt means from Rio Grande do Sul. The preparation of this simple food, which they eat out of hollow gourds, or dishes made of the calabash, is left as much as possible with themselves. Negroes and negresses, who conduct themselves well, are rewarded with snuff and tobacco. They pass the nights on straw mats with blankets

screamed in acony, until some English genteemen interfered. Near her Louse there were 120 or three depots of slaves—all young. In one she saw an infant of about two years old for sale. Provisions were at that time so scarce that no hit of animal food ever seasoned the pasts of mandioe flour which is the sustemance of slaves, and even of this these poor children, by their projecting bones and hollow cheeks, show that they seldom get a sufficiency. Money, at that time, in consequence of local troubles, was so scarce that a purchaser was not easily found, and thereby a new pany was added to their condition of Slavery, the unavailing wish of finding a master.

WHITES AND BLACKS AS WOREMEN.

The author was told by an old planner that the creole negrees and mulattoes were far superior in industry to the white Portugese and Brazilians, who were for the most part indolent and ignorant. The negroes and mulattoes he said, had strong metives to exertion of every kind, and succeed in what they undertake accordingly. They are the best artificers and artials. The orchestra of the operations is composed of at least one-third of mulattoes. All decorative paintings, carving and inlaving is done by them. In short, they exee in all ingenious mechanical arts.

Mrs. Graham saw instances of negroes being freed by their owners; but they were too old for labor, and were turned out to starve. She mentions an aged couple who, when no longer valuable on their master's estate, were liberated and permitted to draw rations; but their pride of independence caused them to refuse it, and they supported thomselves by making baskets and fowling.

Mr. Graham found that the little pathers of gr was to the negroes to work for themselves of gr was to the negroes to work for themselves exclusi-ore trace as made as the land of their masters, on w greyent far more time. This is unother proof of periority of free over slave labor.

superiority of first over slave labor.

WILL YOU WALK INTO BY PARLOR!

In speaking of the Foundling Hospital at Kin do Janeiro that within a little more than nano years 10,000 children had been received: "these were placed out at unuse, and many were never accounted for. Not, pechaps, that they all disd—but the tenstation of retaining a mulatto child as a slow, and, most likely, secure care of its lits." Until a recent date they had died in a proportion frightfun, as compared to their numbers. This was the statement of the Emperer. Mr. Christic accounts for it as we shall see and as Mrs. Graham hims at in the words we have ital-

and as Mrs. Graham hims at in the words we have italicised.

BURIAL OF SLAVES.

Mr. Daniel P. Kidder, an American Missionary, in 1845, published two volumes of "Sactches of Residence and Travels in Brazil," and yet, from title puges to the appendix, there is no distinct allowance to the existence of Slavery in either of them. The slave trade is incidentally alluded to, but never Slavery, excepting by inference, in a description of fancral ceremonies, where he tells how the slaves are buried.

"How different," he says, "from the funeral ceremony with its boasted sumptuousness and magnificence is that of the poor slave. Keither torches mor coffin are borne in his lonely procession. His body is placed in a hammock, the ends of which are fastened to a long pole, which is carried on the shoulders of two of his commides. These may he seen early in the morning marching slowly, one after the other, towards the Mesercordia. The cemetry connected with that institution consists of a small piece of ground, surrounded by a high wall, on which the ingure of a death's head is emblazoned in different places.

Within this inclosure, a hole is daily dug, in the torm of a pit seven feet square. In this are placed promiscuously the bodies of those who die in the heaptal overnight, and of the slaves and poor persons who are brought here to receive gratuitous interment. Thus, in the space of a year, the whole surface is dug over, and in successive years the same process continues to be repeated. In connection with this subject, I will allude to another species of funeral, which illustrates the continuance of heathen customs among the Africans in Brail. Great numbers of slaves are brought together at the Emperor's country-sear, where they are permitted to follow the customs they prefer.

"Soon after removing to Eugenho Velhi, our attention

"Soon after removing to Eugenho Velhi, our attention see called from the rear of the house, one Sabbath day, by load and protracted eries in the street. On looking out of the window, a negro was seen bearing on his head a wooden tray, on which was the corpse of a child, covered with a white cloth, decerated with flowers, a bunch of them being fastened to its hand. Behind him, in a promise of children, adorned most of them with flaunting stripes of red, white and yellow. They were all chanting some Ethiopian dure, to which they kept time by a slow trot; the bearer of the deceased child pansing, once in one or two rods, and whirling round on his toes like a dancer.

dancer.

"Among the foremost, the mother was distinguished by her excessive gesticulation, although it could hardly be determined by her action whether emotions of grief or joy were predominant. Thus they passed on to the charchyard, where the corpse was delivered up to the vigario and his sexton. The procession then returned, chanting and dancing, if possible, more wildly than when they came."

Thus, Mr. Kidder has done what Shakespeare failed to do; he has told us how the Brazilian Hambet is buried, although he left him out of the play.

A SOUTH-SIDE WITNESS.

[1846.] The Travels in the Interior of Brazil by George Gardner, F. L. S., is a hook often quoted. He paints Slavery in rese colors. The accounts that he nearly search he landed, tended to confirm his carly impressions that the condition of the Brazilian slave was the most weekehold that could be conceived. But a few years' residence very materially altered those impressions. His experience among the slaveholders was very great he affirms; and but very few wanton acts of cruelty came under his notice. Intoxication is seldom observed among the black population. In the hager towns the necessity for punishment is of frequent occurrence. The master has it in his own power to chastise his slave at his even discretion. Some, however, prefer sending the culprit to the Calabeura, where, on the

self, it is done after payment of a certain sum by the police in the calabanza.

(1824).—Maria Graham published a "Journal of a Vorage to Brazil and Residence There." In her account of landing, she says that her friend and herself had not gone by paces into Recife when they were absolutely sickened by the sight of a slave market. It was thinly stocked, owing to transient causes; yet about 50 young creatures, boys and girls, with all the appearance of disease and famine consequent upon scanty food and long confinement in unwholesome places, were sitting and lying about among the filthiest animals in the street.

Two mornings after, looking from the baleony of her house, she saw a white woman beating a young negress and twisting her arms creately, while the poor accurre screamed in acony, until some English geathermen intersect. Both the mean and the women are not only fared. Near her house there were two or three depots of taller and more handsomely formed than those from ab-zambique, Benguela, and the other parts of Africa, but have a much greater share of mental energy, arising, per-haps, from their near relationship to the Moor and Arab. Among them there are many who both read and write Arabic. They are more united among themselves than the other nations, and hence are less liable to have their secrets divulged when they aim at a revoit.

secrets divelged when they aim at a revoit.

CHRISTMAS ON THE PLANTATION.

Mr. Gardner gives a description of negro festivities at Christmas on a Brazilian plantation:

11 being Christmas day on which we arrived, and a great holiday, we found the whole of the slaves belonging to the estate, amounting to about 100, dancing in the yard before the house, and all attired in new suits of clothes, which had been sent to them the day before.

In the evening a parity of the best conducted, principally creoles, were admitted into the verandah of the house, where I had a good opportunity of witnessing their dances—some of them not being very delicate. One of the best was a kind of dramatic dance, of which the following is a programme:

wing is a programme:
"Near the door of a house belonging to a padre (priest)

"Near the door of a house belonging to a padre (priest) a young fellow commences dancing and playing on the viola, a kind of guitar. The padre hears the noise and sends out one of his servants to ascertain the cause. His him that he is sent by his master to inquire why he is thus disturbed. The musician tells him that he is making no disturbance at all, but only trying a new dance from Bahia, which he saw the other day at the Diario.

"The servant asks if it is a good one.
"Oh! very good!" replies the other; 'Will you not

"The servant claps his hands, cries, 'Let the padre go to sleep,' and immediately joins in the dance. The same thing is repeated till the padre's servants—men, women and children—amounting to about twenty, are dancing in a circle before the house.

"Last of all, the supposed padre himself makes his appearance in a great rage, dressed in a large poncho for a gown, a broad brimmed black straw hat and a mask with a long beard to it. He demands the cause of the noise, which, he says, prevents him from enjoying his dinner.

"The musician tells him the same story that was told to his servants, and, after much persension, gets him to join The musician tells find the same soly may be servants, and, after much persuasion, gets him to join the dance also. He dances with as much zeal as any them, but, watching his opportunity, he takes out inju which he has concealed under his gown, and, lashing a whole of them out of the apartment, finishes the per-

aner an experience of five years among the Brazil-ians," says Mr. Gardiner near the close of his volume, "I must say of them that they are far from being hard task-masters, and that with very few exceptions I found them kind and considerate to their slaves," and at another place some hadred pages apart, "at the same time I could not but exclaim with Sterne: Still, Slavery, still thou are a bitter draught." After an experience of five years among the Brazil-

be site a mulatto beatman, the most trusty person of the estate, and receases he is industrious enough to have state, and receases he is industrious enough to have been controlled by the contr

on, in a shady spot. That of the moraing is that and consists of the flour of manice or of unite, with one fruit or a Ritle cane brandy. Toward the middle the day the slaves extinesh or fish. The evening meal

the forces, which in its turn produces mortanty, and is the cause of counsiderable loss, which an inhuman paraimony does not compensate.

The Doctor twice recurs to the sad fate of slaves that were held by foreigners—these, he says, are hardly allowed time for sleep or rest.

Slaves take no interest in their labers, nor are they physically capable of doing so much work as a freeman, because the appetite of gain sustains the one, while the fear of chastisement is the sole incentive of the other. Perpetual vigilance is the price of slave labor, and unfailing blows for the loiterer. However active the driver, if he had not the resource of the whip against the slaves, he would get nothing out of them—also intely nothing.

Chastisements are of two kinds—in one, they put around the neck of the guilty slave a ring of iron, surmounted by a stem of the same metal which causes more or less torture; the other consists of lashes of a whip, the number of which yay according to the gravity of the offense. In the fazendes, the punishments are inflicted in the presence of all the slaves; at Rio do Janeiro the offenders are taken to the House of Correction, where they receive the chastisements, they have incurred. During their stay in this establishment, they are employed in public works of utility.

Marriages between slaves are rare in Brazil, and while Marriages between slaves are rare in Brazil, and while

Marriages between playes are rare in Brazil, and while adulterons miscegenation is common, it is seldom followed by fecundation. Frequently, also, when the negress becomes pregnant she averas the issue, and thus the number of births is far from being in proportion to the figures of mortality among the blacks. The same thing happens at Brazil, which is noticed dully in the bagues of Europe. The black who has passed some time in a House of Correction leaves it worse than when he entered it; dangerous for his companions in sevitude, he will certainly become of the scourges of the country if he happens to escape from the house of his master.

one of the scourges of the country if he happens to escape from the house of his master.

The Poetor does not see how these facts destroy his preliminary statements that Stavery is a mild institution in Brazil, and ther may he list to show how self-contradictory capable writers become when they cermit their prejudices to mold their philosophy, but are too honest to suppress what they see of real life.

It is a fact, the Poetor states, that in well-directed establishments, where the slaves are treated with justice and humanity, marriages are contracted among them, and that the births not only compensate for the deaths, but surpass them in number.

the births not only compensate for the deaths, but surpass them in number.

ON INTERMARRIAGES.

[1853] Mr. William Haddield, for many years a resident of Brazil, and Secretary of the British South American Steam Navigation Company, in his volume on "Brazil, The River Plate and the Faikland Island," writes in the interest of the whites and has but little to say respecting Slavery. In speaking of the Indians, he says that some of the tribes exhibit an extraordinary antipathy to the negroes, "which is the more remarkable, as the marriages of people of color with whites are very common, and degrees of black that would throw a citizen of the United States into a fover of indignation are looked upon with philosophic indifference, both by Brazilians and natives of Portugal in Spain." Probably, he adds, this is one reason why slaves in Brazil are treated with a kindness and humanity altogether "unequaled in any other part of

the world."

Mr. Hadfield indorses the statement of an Englishman one resident in Brazil, who wrote, in 1854, that the people were more anxious to put an end to Slavery than they had read it for, "on account of the point of civilization they had come to, and on account of the circumstance of its seing in their interest."

March 10, 1864.

March 10, 1864.

THE FERIAN PLURRY IN THE WEST-A PARCE IN COURT-IMPORTANT POLITICAL EFFECT-REOR-GANIZATION OF THE COPPERHEADS-ACTIVE POLITICAL CAMPAIGN-STEAMBOATS THREATENED,

Since the Asparture of the Commissioners to the Presbyterian General Assemblies we have had our share of the Fenian excitement both on account of movements at home and along the Canadian border. The Roberts-Sweeney organization deserve credit for the secresy of its movements during the last six weeks, for it has transpired they were actively at work holding meetings and making preparations for the late campaign while everybody of the outside world really supposed they were defunct. As soon as the movement against Canada was assured to be an earnest thing, 400 men left this city for Bulfalo, and in two days more another 100 departed. There was a gen-nume commotion among the wives, aweethearts and serv-ant-girls, and an active endeavor to send Paddy oil to the wars in good style. The President's proclamation, how-ever, was the first damper the movement received. The next was the arrest of about a dozen of the leading Fen-ians, and as if the Roberts men were to dray down the O Maloney party with themselves, the Marshal arrested Head-Center McGrath with the other Fenian stay-at-home

O Maloney party with themselves, the Marshal arrested Head-Center McGrath with the other Fenian stay-at-home patriots.

These arcests have created quite a consternation among certain conservative politicians. Although the trials have heen little better than a farce, and the cridence against the accused of a very frail character, yet the Fenians are denouncing the President and the United States District-Altorney here as toadies to John Buil, English detectives, etc. One of the arrested partice is Judge Dailey of the County Court, a fierce conservative. The day succeeding his arrest he made a speech to the Fenians in front of the Court-House, in which he said that if the President and Secretary of State dared thus to insult the peopleby toadying to British influence, "then down with them." This sentiment was received with hearty cheers, and was repeated, in substance, by other speakers. The point to be observed is that Judge Dailey and all the rest have heretofre been the President's warmest supporters in this city, and that if they leave him on this issue he is doomed to be left with a very small party indeed. The evening organ of the Administration party, taking the alarm, a few days ago had a savage article attacking the United States District-Attorney for his vigor in prosecuting the Fenians, said vigor consisting in puffing one Fenian on the stand who could testify to nothing without criminating himself, to testify against the others. Judge Treat, who committed the first Fenian for a further hearing, also came in for a share of the editor's abase.

These trials and arrests will have a marked effect upon local politics, without a doubt. At present the Irish threaten to taboo every one of what they call the Blair gang, who hold all the Government offices in the city. There is a large element in favor of reorganizing the old Democratic party and the hist femination and retained and pulling and the fort Lafayette marty Mahoney from Dubuque, Iowa, as an editor, and subscribed enough money to insure the appearanc These arrests have created quite a consternation among

ntiment of minantsy seems used to be suppressed with a superson of the matter three Commissioners who had charge of the sale now refuses to attach his name to the contract, and the matter therefore haust fire. The ground of objection the steinness of their slaves. Maladies are so often the superson of their slaves. Maladies are so often the superson of the superso

specific for the subsequent payments. It is presumed the Governor will settle the question by placing Gen. Fremont in possession. He paid the first \$3,0,000 in cash, and offered the road itself as security for the fature payments. A singular sequel to the late strake of longahoremen at this port is recorded. The Irish laborers, who originally struck for higher waxes, secured the cooperation of the negro laborers in the movement, and the two colors marched in procession through the grincipal streets with fings and banners, testifying their common interest in the question of wages. The strike succeeded, but the steamboat men, in revenge upon the authors of it, resolved not to embloy any help but negroes. Now mark the result. The Irish were afrait to mob the negroes, because the utter indefensibility of such conduct would be apparent at a glance, no different tacties were employed. On Saturday last the steamer Magnolia was discovered to be on fire, but was saved by opportune exertions. The sameday many letters were received at the office of the principal packet companies, threatening each company's boats with the torch waters their negro hands were at once discharged, and intimating that previous fires had occurred through the refusal of steamboat owners to obey similar warnings. The matter is in the hands of the authorities.

A great triumph for the Seneca Falls, N. Y., fire engines from the Island Poud Works was brought here for sale and placed on trial in competition with the Latta engines, built in Cincionati. The result was a victory for the Retary in every particular save one, and that was in distance, in which there was not more than fire feet difference. In suction performance, in quickness of getting up steam, in power, the Seneca Falls machine was superior, while in inchines and simplicity the odds are two to one in her favor. The Latta engines have till lately had a monopoly in the West, and their displacement is a great triumph for Eastern mechanics. The Roater has been purchased by

The Conservatives are making a great stir in the interior over an alleged organization of militia to enforce the Registry Law. It is a now feature in the administration of Government to denounce any measure designed to carry out a law not repealed or declared unconstitutional. Yet the returned Robels are quaking now lest when they try to break up Registration offices they may be confronted by becomes.

The railroad fever in North Missouri is in full blast.
The railroad fever in North Missouri and full blast.
The North Missouri and West Branch is going ahead from Mexico to Brunswick, and last week the contract was awarded for building the Cameron and Kansas City road—a Chicago enterprise for tapping the trade of St. Louis west of Kansas City.

The weather for a few days has been intensely hot, and many of our nearly are leaving for the East.

many of our people are leaving for the East.

THE DEATH PENALTY.

Sin: Will you permit one who believes the punishment of death to be proper, in the case of the willful murderer, to say a few words in your columns in its defense?

According to the Bible, the punishment of death for murder was unauthorized previous to the Flood. There are strong reasons for saying it was prohibited. Cain, the first strong reasons for saying it was promotes. Cain, the first murderer, received his first sentence from God himself. It was a sentence short of death. The strength of the ground was not yielded to his toil, and he was doomed to be "a fugitive and a vagabond in the earth." And, lest he should be slain as an outlaw, God set a special mark upon him for his protection against killing, and denounced a seven-fold vengeance on him who should slay him. This conspicuous example was undoubtedly followed, and acconspicuous example was undoubtenly followed, and accepted as the law declared by the expressed will of God.
Accordingly, we find that Lamech, one of Cain's descendants, was guilty of a cruel murder; but the death penalty
was not indicted. Lamech circu the case of Cain as a
precedent, and insisted on a like impunity. [See Genthap. iv.]
The result of this non-indiction of the death penalty was

chap. iv.]

The result of this non-infliction of the death penalty was that "the earth was corrupt," and was "filled with violence," and that "every imagination of the thoughts of the hearts of men was only evil continually." So uterly depraved did society become, and so hopelessly irreparable was the moral condition of mankind, that God sent a flood of waters to destroy all mankind except one righteous man and his family. [See Gen., chap. vi.]

It would seem, therefore that the absence of the death penalty has been pretty thoroughly tried. The experiment continued for about 1,500 years, and universally provailed. The deplorable result was apparent to God, and should afford a scleam warning to man—more especially to philosophical philanthropials.

After the Flood, the death penalty, in case of murfer, was established. It entered into and formed a part of the "covenant" which God made with Noah and his posterity. The law for the future was laid down, very explicitly, as follows: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. Whose sheddeth man's blood by man shall his blood be shed." On this and other conditions God blessed them, confirmed his covenant with excellent promises, and bade them "be fruitful, and multiply in the earth abundantly." (see Gen., chap. ix.]

While men and nations continued rude and uncultivated, this law of death for death was imperfectly executed. At the time Moses gave the law to the Israelites it was

tiply in the earth abundantly," (see Gen., chap. ix.)

While men and nations continued rade and uncultivated, this law of death for death was imperfectly executed. At the time Moses gave the law to the Israelites it was the general practice for those near of kin to the nurdered man to slay the murderer, if they could, by way of revenge or retalistion. This custom was attended with obvious inconveniences. The great and powerful escaped punishment, and those were slain in retalistion who had killed their follow-man by misadventure. The custom was, therefore, regulated by the law of Moses in important particulars. Six cities of refuze were appointed to which the slayer might flee, and, while dwelling in one of them, he was protected from the avenger of blood. If he did not flee to one of the cities of refuge, or if he did not remain there, he might lawfully be slain. At the proper time the slayer was to be brought before the congregation for judgment. If it appeared that the killing was willful and unlawful, he was to be excented, and no satisfaction for his life was to be taken. If it was shown that he killed his victim by misadventure, and not of malice afore thought, he was acquitted, and, after remaining in the city of refuge until the death of him who was high priest when he first field there, he was permitted to go home and live in peace. But the willful murderer was "surely to be put to death," and by public authority; and it was dealered that blood defiled the land, which could not be cleansed except by the blood of him who shed it. [See Numb., chap. xxx.;

heath," and by public authority; and it was declared that blood defiled the land, which could not be cleaned except by the blood of him who shed it. [See Numb., chap. xxxv.]

Josh., chap. xx.]

In the New Testament there is nothing whatever to indicate that the will of God had changed as to requiring the death penalty for murder, but much to indicate the contrary. In the first place, Christianity did not profess to interfere with forms of government, or with municipal regulations. It sought to reform the lives of men by finparting the true knowledge of God, and by cultivating the love of him in their hearts. While the Messiah fulfilled the law, and all its types and shadows were removed as having performed their office, yet the moral law, as defined by Moses, was not repealed. Even if it had been, the law indicting death for murder was not of Moses, but was in force among all mankind ever since the Flood. An aposide enjoins upon Christians not to arenge themselves, because vengeance belongs to God. And this vengeance, or vindication of His law, He executes by the hand of the civil magistrates, who are "his ministers, attending continually upon this very thing," and who "bear the sword," for this very purpose. Civil government is declared to be the ordinance of God, and is not to be resisted; and the civil magistrate is expressly recognized as rightfully armed with the sword—the power to execute the penalty of death. [See Rom., chaps, xii, and xiii.]

It is sometimes urged that the spirit inculcated by Jesus and his Apostles is too gentle and forgiving to allow of the death penalty among Christians. To this I answer briefly: list, Jesus and His Apostles did folidid private revenge, and the infliction of death by private persons. But, 2dly, they never intimated that the law given to Noah and his

Ist, Jesus and His Apostles did forbid private revenge, and the infliction of death by private persons. But, 2dly, they never intimated that the law given to Nooh and his sons was repealed; they only turned over its execution to the civil magistrate. They recognized the law as in, force still, not for righteons men, but for the wicked, and for nurderers in express terms. [1 Tim. i. 9.] 3dly, In the parable of the wicked hasbandmen, the punishment of death is recognized as proper in the case of those who had maliciously slain the heir of their landlord. 4thly, In many cases violent death, by the hands of men in public authority, is recognized as a punishment from God, and justly inflicted. [See Luke xiii. 1-6, xxi. 20-24, xxiii. 49-41; Acts xxv. II.]

I respectfully suggest that nothing can exceed the childfully suggest that nothing can exceed the child-

Acts xxv. II.1

I respectfully suggest that nothing can exceed the childishness of a late dippant item in The Teneure, in which
it is asked "Can anything be more cowardly or more bloodthirsty than that a million of men should seize an unarmed
fellow-creature and slowly strangle him to death?" You
might as well ask "Can anything be more unworthy than
for a God, of infinite power, to take away the life of a
finite, helpless being, merely because he can?" God's
judgment is that the willful murderer is unfit to live. He
has imparted this judgment to men. He has enjoined
them to inflict death upon the willful murderer. And the
power to do this, and the duty, is by His will devolved
upon the civil magistrate, who represents the majesty

them to inflict death upon the willful murderer. And the power to do this, and the duty, is by His will devolved upon the civil magistrate, who represents the majesty and power of the whole community. The magistrate acts according to law, the embedied will of the whole community; and the community, in enforcing such a law, are acting in accordance with a law of God, emeted in His great merey and care for our race.

After all the sentimentality which can be indulged in, it is, and always has been, at least since Noah's day, a prevailing feeling of the human heart that the willful murderer should not be suffered to live. In such cases as that of Probst, the murderer would be slain by the mob, if the law did not inflict the panishment of death. I insist that it is letter for the community that public law should inflict death as the punishment of murder, than that the people should inflict it by irregular violence. And the good of the community is the only consideration which can properly be taken into the account. The law of God, inflicting death for murder, is founded on the same consideration. Its wisdom, and its necessity, to those who might otherwise be so irreverent as to doubt, ought to be considered as established by a world experience of over 1,500 years in which capital punishment was not inflicted.

Respectfully, M. B. Respectfully, M. B.

Carthage, N. Y. Remarks .- "M. B.," by his own showing, is pre

cluded from impartially judging whether the legal influence. His gratuitous assumption that there was no death penalty prior to the Flood—his narrow interpretation of the text, "Whose sheddeth," &c., and his Scriptural exegesis generally, constrain him to close his eyes and ears to all evidence of the balciul

ditions, disqualified for judging in the premises, since his views are but a reflection of his theology.

. His assertion that Jesus, in condemning and setting aside the ancient Jewish law-" an eye for an eye, a tooth for a tooth," &c .- intended to "forbid privats revenge" only, is worth, just as much as any one's assertion would be in opposition not only to the obvious force and purpose of the text, but in antagonism to the whole spirit and drift of the Gospel. Moses never inculcated nor justified "private revenge;" his law was a national code, and was so understood and administered. You might as well assume that Jesus intended only to disallow private divorces, and not those legally sanctioned.

What a curious instinct in our human nature is the

not a real hero, is sooner or later compelled to come down from his superiority, and prove his title to equality by some extra naughtiness, just for the sake of peace.

The young Datchman, carrying his grain to mill, takes out

from one end of the bag the stone which has from all time been used to balance the grain in the other, and lays the bag with half the grain on each side the horse's back.

you undertake to teach the neighborhood?" and it is very ap-

itualists, athelsis, bloomers, amalgamationists, free lovers, maniacs—I have a mind to put them down.

I do not mean to say that I used these words, but that the instinctive feeling of the moment, before examination, aroused, as far as I can judge, by the assumption of seperiority in the

as far as I can judge, by the assumption of superiority in the word Progressive, was such as incites to the use of such words, and to the actions that follow.

Happening to be visiting, this Summer, in one of the lovellest of farming districts, and in that part of it lately turned into pictures for the public by one of its own boys, in "The Story of Kgemett," I found myself in the midst of the yearly meeting of this very society. Falling into line with the long procession of comfortable carriages of all shapes, drawn by comfortable horses generally inclining to the circular shape, I took my seat in a meeting-house with nothing progressive, about it, except the flowers on the table. The house was built to accommodate 350 persons, but on this occasion it had about 600. On looking over this congregation of fanatica, I was struck with the fact that the men did not, as a general were a few graceful examples of the latter. In fact, I was not able to distinguish, except in a tendency to Quaker simplicity, any difference in dress or personal appearance between them and other assemblages. I should not even have known, from their apparel or manners, that the women speakers, including those who desire to do their own voting, were masculine, nor the men who sympathized with them effeminate. So described,

in these latter days, are personal appearances.

But I did notice one or two peculiarities, such as a stranger to a neighborhood is more likely to see than those familiar with it. It struck me that it would be bard to find an assem-

pled with toll than study) in which there was a larger number of wide-awake, earnest, significant faces. Some circumstance or combination of circumstances, not very remote, has set these people into habits of thinking be-yond the degree of culture which generally precedes such habits. Freedom of opinion and expression on all imaginable subjects is the fashion of the place: originality, running often into eccentricity, is allowed the freest scope. Isms are pleaty. But I suppose that such good farmers as the Chester County men may be allowed to run a little wild on metaphysical subjects, and such good housekeepers as the Chester County

jects, and such good housekeepers as the Chester County women can afford to talk polities. And a neighborhood which has in such numerous instances crystallined its notions into the patentanle working forms which revolutionize trade, may well indedge some surplus eccentricity.

But there is one peculiarity in such meetings which is not agreeable. I remember a time in our family history, when, after many years of lodging, we stood in a house all our own, after many years of lodging, we stood in a house all our own, after many years of lodging, we stood in a house all our own, empty house, was to lock the doors. The next, to sing, about, scream, clutter up and down stairs, and give way to every absurd indulgence of our novel liberty. We suffered no some of restraint from the houses adjoining—we, who had lived in a room. But those around us, who had always lived in houses, felt no desire to indulge in such botserous proofs of freedom, and it dars say could neither understand nor admire our proceedings.

room. But those around us, who had always lived in house felt no desire to induige in such botserous proofs of freedom, and I dare say could neither understand nor admire our proceedings.

And this brings me back to the second peculiarity of the Progressives, which is, unfortunately, the first to strike a stranger in their meetings. Their freedow is too freshly acquired, and they use it wastonly. They like to startie people with what they conceive to be atterly new ideas. When a man by his own stout thinking hits upon a truth, he announces it in and out of season, with the complacency of a friend of mine, who, suddenly finding that February was spelled with an r in the middle, went about testing his friends with the word, convinced that he could trip them in their orthography.

"And why," exclaims my friend William Xerres, in high dindignation, "why should they look and talk as if all wisdom, and especially all liberality, took its rise in Longwood Meeting-House! And why should that brilliant young member from New York, now talking poetical politics, sustain them in their iliusion by saying that they "stand on the monntain-top to watch, rebuke, and elevate the world on the plain below?" He didn't say that exactly; but if he had, would it be any more than is said and believed by every protesting sect! If they did not believe their sentiments to be better than any others, they would not combine to express and carry them out. "Baf, after all, what is their superiority! They have fine speakers, but I can get fine speaking any Sunday by going to a church where they pay the clergyman his proper salary. And there you got rid of the trush that bores you on these free platforms.

Free platform, that is the superiority; that appears to me to be an advantage so great that the trifting abuses which carringly william Xerxes, I may inadipe it, but cannot encourage it, and, as to disappointed orators, the society which commands such speaking as Higgisson, Wasson, Conway, Anna Duckinson, A. D. Mayo, Collyer, George Thompsen, G

nable to gain admittance, show that a real that they take long to ripen.

On Singlay were delivered two beautiful religious discourses by the Rev. H. P. Crezier and a young New-York man of the name of Tilton (friend of yours!).

The general sentiments of the body are so fitly expressed in the several testimonics adopted by it that I am unwilling to describe them in other language than that of the papers them selves, of which I have not room to quote so largely as I should wish. And I must confess that, whatever projudios I may have had before attending this meeting. I have not been in the habit of hearing from any sectarian conventions the religion of Christ, nor the sentiments of universal love and justice tangent by Him, more carnestly and reverently expressed.

Testimonies were read on the subjects of Slavery and Temperance. That on reconstruction is as follows:

"We hold that in order to secure the national safety in the folure we must take due warning from what has imperied it in the past.

"It is now the dictate of Providence to construct the Union upon the one only sure foundation of the Equal Rights of Ali.
"Postriors or woxas."

"This Society halls with gladness every token that the position of American women, considered as a class of unenfranchised ditiseas, is more and more attracting the attention of theughted middless of the solid government is put at another to the American doctrine of self-government is put at another to the promulgating a formal creed class by smother.

"This Society habitually reframe from promulgating a formal creed."

"This Society habitually refrains from premalgating a formal creed of religious equations. Of course we recognize the palpable fact that every earnest mind which entertains religious opinions must, by constitutional necessity, group these opinions into what may be properly terimed a religious creed. Instead, therefore, of arranging an epitoms of theology, either for ourselves as a body, or for manking generally, we helieve that religion is best offered to the human mind by propounding the simple and universal principles of love to fold and love to man, and leaving all other religious ideas to take varying shapes, exceeding to men's varying minds. We helieve that the Christian growth of the human soul is the profoundest subject which can easie the attention of a human being. We believe that the Christian growth of the human couls the profoundest subject which can easie the attention of a human being. We believe that this growth comes through an earnest endeavor to preach and practice trulk, justice, and love.

"Is thus reaffirming these views for the refreshment of our own minds, we extractly commend them to the consideration of all whe hunger and thirst for the bread and water of life."

CAUTION TO FARMERS ABOUT BUYING DISEASED COWS. -1 a consequence of the determination of the Board of He ith of New-York to break up the swill-milk business, expected that the cows will be driven to the country, fered to farmers at low rates. As pleuro-pneumonis wn to exist as an infectious disease in all the swill-

I times heretofore, where it will do immense injury s it can be checked. Farmers are therefore cautioned st buying cows which have been exposed to the conon, although they may be at the time perfectly healthy. mportant is this subject considered, that the President Secretary of the New-York State Agricultural Society

We earnestly advise all purchasers of stock to examine

LEGREE PLAYING LINCOLN.

liberated and permitted to draw rations, but their price of independence caused them to refuse it, and they supported themselves by making baskets and fowling.

TWO WATS OF BLESSING SLAVES.

She witnessed a ceremony or custom somewhat akin to that described by Stewart.

"After breakfast," she writes, "I attended the weekly muster of all the negroes of the fazendar clean shirts and trowsers were given the men, and shifts and shirts to the women, of very coarse white cotton. Each, as she or he came in, k seed a hand, and then howed to Mr. P., saying either "Hessy you," or "Be they praised." This is the custom of old establishments; it is repeated morning and evening, and seems to acknowledge a kind of relationship between master and slave."

The practical manner is which this patriarchal owner blessed his slaves peeps out in the course of Mrs. Graham's subsequent narrative:

"In the afternoon I attended Mr. P. to see the negroes receive their daily allowance of food. Leconsisted of fariat, kidney beans and dried beef—a fixed measure of each to every person. One man asked for two portions, on account of the absence of his neighbor, whose wife had desired it might be sent to her to make ready for him by the time he returned. Some inquiries which Mr. P. made about this person induced me to ask his history. It seems he is a mulatic beatman, the most trusty person on the estate, and rich, because he is industrious enough to have varned a good doal of private property, heside doing his duty to his master. In his youth—and he is not now old—be had become attached to a crede negrees, born, like him, on the estate; but be did not marry her until he had the high price which such a slave might fetch; but has master will not with such a slave might fetch; but has master will not with such a slave might fetch; but his master will not with such a slave might fetch; but has matter will not with such a slave might fetch; but has matter will not with such a slave might fetch; but has matter will not work his men, a slave might fe

light and consists of the flour of malice or of mulet, with some fruit or a fittle came brandy. Toward the middle of the day the shaves ett desh or fish. The ovening meal is composed of brans, rice, or other vegetables. This diet is not bad, although one might wish that it were more varied. Nothing, for example, would be easier than to add fresh veg tables. The richness of vegetation would render this addition very inexpensive, and the health of the slaves would be sensibly anotherated by it.

While in Africa the blacks are naked, or nearly so. It is a detestable custom of Brail to keep them not properly clad. The climate of this country is less warm, and much more humid, than that of Africa, and hence one of the principal causes of the diseases which exist among the blacks ought to be attributed to the lack of clothing. Many of the proprietors give their slaves a single pair of cotton pantaheons only. Others add to it a shirt of the same sinfl, and at night they sleep on a piece of matting, in a piace often unhealthy, where, to protect themselves from the humidity and the cold, they have only a poor woolen blanket. In other fazendes, however, the slaves are better cared for. In addition to the preceding objects they are furnished with a bonnet and a woolen shirt. Every Sunday their effects are changed, and an examination is made to see whether they have not sold their mats or blankets, which often happens.

The slaves employed on the fazendes are usually well fed, and they add to their rations vegetables, which they raise themselves, and dried meat and fish; however, it often happens that these last substances are neither good in kind, nor in quantity sufficient.

It is not thus with those employed in working the mines, in washing gold and searching for diamonds, &c. Too often they receive the similest possible rations—a deplorable economy as injurious to the unfortunate negroes as prejudicial to the interests of the masters. The manificiency of alimentation brings about an enfectionem of the forces, which in

d humanity altogether "unequaled in any other part

From Our Special Correspondent.
St. Louis, June 16, 1866. in two days more another 100 departed. There was a gen-

From An Occasional Correspondent.

KENNETH SQUARE, June 15, 1868.

PROGRESSIVE FRIENDS.

sheering instinct; the disposition to pool-pool back to the common level any one who attempts to rise above it. "This is a good boy," says the teacher. "I am proud of him." Straight the other scholars pounce upon him.
"He is a hypocrite!" They cry, without examination. "He

is no better than me. but only more sly." The title of teachers Eavorite becomes a title of shame; and the peor little chap, if

"Put back that stone," roars the father; "'spose you knews better as your fathers and your grandfathers? I whips you!" "Put back that stone," cry his comrades: "Why should

to go back. So when I heard, some years ago, of a society called Progressive Friends, I remember that my first sensation was an impulse to sneer. Progressive—humph—old opinions not good enough for them. Progressives—radicals, skeptics, spir-

blage of country people (whose time is necessarily more occu-pied with toil than study) in which there was a larger number

rds, it may be carried into the country, as it has been o issued an official notice in which they say:

Brig Caprers (of Sunderland), Bedford, Cleufuegos 16 days, with

tiinsical Instruments.

CHICKERING & SONS,
Established 1823.

CHICKERING & SONS,
Established 1823.

MASDYACTORESS OF

GRAND SQUARE AND UPRIGHT
FIANO-FORTES.

Westers. C. & SONS have been awarded 55 modals for the experiently of their instruments over all competitors, it of which were awarded in the months of September and October, 1863.

CARD.—The Copartnership between CHAMBERS
A GARLER having expired, I will continue the business of managed training Flanor at my New Mannfacture, No. 140 Centre-st., between Walker and White sta. EMIL GABLER, Manufacturer of Panofortes, No. 140 Centre-st., New York.

INDEMAN & SONS' PATENT CYCLOID PIANO-FORTES

NEW SCALE—Resewood Pianos—Carved legs, iron frame, etc. \$200 to \$500 Melodoon, \$70 to \$200, Second and Pianos, \$75 to \$200, Second and Pianos, ORGANS and MELODEON's for SALE and to RENT of very moderate prices, at LOUIS BERGE & Co., No. 97 Electors.

RAVEN & BACON'S PIANOS.

THE BRADBURY